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A BRIEF SKETCH OF MR. PASCHAL.

THE celebrated Mr. Blaise Paschal was born at Clermont in France, June 19, 1623. While very young, the signs of extraordinary genius made their appearance. Being an only son, his father took on himself the office of instructor, and conducted him through the various branches of learning, and prepared him for eminence. It was the father's design that his son should obtain a thorough knowledge of the learned languages, before his attention should be engrossed by mathematics. At twelve years of age, the son discovered an inclination to be acquainted with that science, and earnestly requested his father to give him some knowledge of the subject. But the father declined, and even avoided conversing on the subject with his friends in the presence of the son. The son asked him what that science was, and what it treated of? The father told him in general, that it was the method of making figures with exactness, and of finding out what proportions they relatively bear to one another: "At the same time he forbid him talking any more about it, or even thinking of it." But his genius

could not submit to be thus confined. As soon as he had attained this single discovery, he employed his thoughts about it at his hours of recreation. Being alone in a room, he took a piece of charcoal, and drew figures upon the tiles of the pavement—a circle, a triangle, &c. He afterwards tried to discover the proportion of figures in respect to one another. As he was not allowed to see any books on the subject, he was obliged to make definitions for himself. He called a circle a *round*, a line a *bar*, and so on. After these definitions he formed axioms, and in short came to demonstrations. He extended his inquiries to the thirty second proposition of Euclid. While the son was thus employed, the father one day entered the room. The son was so intent on his business, that it was some time before he perceived that his father was present. Both were greatly surprised. The father to see his son surrounded with these figures; the son to see his father, who had prohibited his attention to that subject. The son, being asked what he was about, said, that he was trying to find out

such a thing, which happened to be the thirty second proposition of the first book of Euclid. The father asked, how he came to think of that? He answered because he had found out such and such a thing before, and stated the demonstrations he had made; and by going still backward over what he had done, and always explaining himself by the names of a round and a bar, he came at last to his definitions and his axioms. The father was filled with astonishment, left the room, and wept for joy. After this, he gave the boy Euclid's Elements to read. He looked them over and understood them, without having occasion to ask for explanations. Besides learning the Latin language, he paid such attention to mathematics, that at the age of sixteen he wrote a treatise on conics, which passed among the learned for a surprising effort of genius—it was said, nothing equal to it in strength had been produced since the time of Archimedes. By too close application to study, his health was much impaired at the age of eighteen. At nineteen he invented an arithmetical machine, by which computations could be made by persons unacquainted with arithmetic. At twenty four his attention was turned to the subject of the Christian religion. He made use of his genius to acquire the knowledge and practice of Christian morality in its greatest perfection. To this end he consecrated all his talents, and prescribed to himself the most rigid rules of discipline. Some of which are indeed commendable, others would be deemed superstitious.

As Mr. Paschal was educated under the influence of the Roman Catholic religion, he was remarkable for his submission to the doctrines of the papal church. The peculiar principles of the Jesuits respecting morality, he did not consider as doctrines of the church; and these he combatted and exposed in a manner worthy of so extraordinary a genius. But while he could discern with remarkable clearness, the sophistry of the Jesuits, and the immoral and demoralizing tendency of their principles, he submitted without apparent hesitancy to the doctrine of transubstantiation, and some other absurd doctrines, which had received the sanction of Popes and Councils. He even went so far as to adopt this maxim, "that whatever is an object of *faith*, cannot be an object of *reason*." By adopting this astonishing absurdity as a maxim, he was prepared to yield an implicit assent to any doctrine the church had established. In him we have one of the most striking examples of a powerful mind, fettered and overcome by the influence of prejudice. From this example we should learn not to be hasty in concluding, that a man is of weak intellects, or a wicked heart, because he entertains some opinions repugnant to the dictates of reason and common sense. For some such opinions were admitted by Mr. Paschal, who has had few equals in respect to the powers of his mind, and the apparent uprightness of his heart.

Some account of his admirable Letters relating to the Jesuits, may be expected in future numbers of this work.

PASTORAL VISITS.

[The following is abridged from the Christian Observer, with hopes it will be read with profit and pleasure.]

"You shall see my treasures," said a country minister to his friend from a neighboring city; "kings and princes display theirs, though they perish in the using; come and see what the Lord has done for us; especially among those who, though poor in this world, are rich in faith, and heirs of the kingdom which he has promised to those who love him.

"Here lives Stephen Witson; we will walk in and see him first.—'Good morning, Betty; where is Stephen.' 'Your service, sir; how glad I be to see you! I was desperately fearful for you yesterday, and was for all so glad to see you go up the pulpit stairs once more! There I thought, and so did Stephen, you were going to leave us, and get above.'

"'Why Betty, you know I was very ill; but through mercy my people's prayers were heard; and I am restored to my flock again. I had a desire to depart and be with Christ, which certainly would have been far better; but to abide in the flesh, is perhaps more needful for them.'

"'Oh, sir, I did not doubt but that God was with you in the furnace; but I hope you have many long years to live yet. Stephen and I do praise the Lord for raising you up again. But I beg pardon, good gentleman, you asked for Stephen; he is gone to work on the common,

while the children and I do this *twisting*, to keep us from starving; and you know, sir, half a loaf is better than no bread. 'The poor growing children must eat; as for Stephen and I, we can do, sir, you know, with less than they.—Stephen and I have talked over that precious promise, 'bread shall be given and water is sure;' and though we never doubted about water being sure, (for there is nothing else of drink for poor folks) yet we have been hard put to it about bread: we've sometimes been ready to give up; but there, whenever we have just done the last piece, some job or other is wanted. Oh! sir, if we could live more and more on these blessed promises, I am sure we should find it better for our souls. I do want to live more on Christ.'

"'Why Betty,' said the minister's friend, 'you look all in rude health.' 'Yes, sir, we have the best of earthly blessings, health of body; and we know somewhat of peace of mind too, which makes us of lighter hearts than many gentlefolks. I wish I could say we were as grateful as we ought to be; but we pray daily for more grace.'

"'Well, sir, we must go, if you please,' said the minister to his friend; who, on rising, dropped a few shillings into Betty's hand, and told her to provide a dinner for Stephen and all the rest of them.'

"'Heaven bless you, sir,' said Betty; 'this is another proof of God's goodness, for, till Stephen

comes home, we had nothing in the house.'

"'Give God all the praise,' replied her benefactor.

"'What think you, my friend, of this first specimen? May I not call such a saint an item in my treasures?'

"'Yes, an item indeed: I wish I was more like her. How much we may learn from these poor saints! Instead of being peevish and repining at the crosses I meet with, had I the faith she evidences, I should be absorbed in gratitude. May I learn from her a lesson of humility and cheerful submission to my heavenly Father's righteous will.'

"'This is Edmund Hanway's house; I dare say he is at home. If you look you will see he has literally worn away the floor of his room, by long and incessant work at his *jenny*.'

"'Walk up, good sir; I thought it was your voice. I know you'll be so good as to excuse my coming down, because I am old and crippled.'

"'What, still plodding on, Edmund?'

"'Yes, sir, the old place and the old work?'

"'How many years have you worked here?'

"'Above thirty, sir, last Mich-

(*To be continued.*)

aelmas, I have walked up and down this room; except when my heavenly Father has laid me by on that bed with the rheumatism, once now and then. My walks up and down, tending this *jenny*, would make many a mile a day, if it were measured; it would be weary work to be so confined, if I had not the best of company. Here folks think I work alone, and in a sense I do. But yet I don't; for Jesus, my blessed Saviour, condescends to visit me. Here, while at work I do think over your sermons; and some of them afford me more pleasure in remembering and musing over, than even the hearing of them; and yet I think I know a little what pleasure is in hearing them too. 'Tis no hardship to me to be alone; I have no interruptions; and though times be hard, my master gives me a bit of work every week; and you know, sir, a little bit is enough for a poor old man, like I; my wants are soon supplied, and before long I shall be called to the rest you were talking about a sabbath or two ago, to join my dear wives and eleven children, all gone before me. What a rest, sir, and what a meeting!'

"'Yes, Edmund,' said the minister's friend, 'and to be forever with the Lord! think on that.'

ON THE REQUISITE QUALIFICATIONS OF A THEOLOGICAL INSTRUCTOR.

AMONG all the professions and occupations of human life, there is perhaps not one of greater importance, than that of a theolog-

ical Instructor; no one on which more is depending as to the happiness of society, the peace of the church, and the eternal wel-

fare of the souls of men. The influence which such an Instructor will naturally have on students in divinity, will not be confined to them; but by them it will be diffused in every direction. When they enter on the work of the ministry, they will transfuse this influence into the minds of their hearers, and their hearers will transmit it to their posterity; and thus it may be handed down from generation to generation for many centuries. If the influence be favorable, unborn generations, for ten succeeding centuries, may participate of the benefits;—if unfavorable, as many may be injured by it, and perhaps forever. It is therefore impossible to estimate the importance of having properly qualified Instructors for students in theology.

What then are the requisite qualifications for such an Instructor? It would be easy to say, he should be a learned and pious man. In this answer perhaps all considerate persons will agree. But there are many men, who may be esteemed as both learned and pious, who are not properly qualified for this important trust. It is not our intention to treat with disrespect any persons who are employed in this business, but with becoming deference, to state our own views of the subject. The qualifications now to be mentioned are *additional* to those usually understood by the terms *learning* and *piety*.

If we take into view the state of things in the Christian world, and the real object of the Christian ministry, we may more clear-

ly discern the importance of those qualifications which are to be mentioned.

It is a fact, which protestants will admit, that all men are fallible, and that the best of them are liable to be misled by prepossessions. Another fact is this, that since the Reformation from popery, protestants have been divided into a multitude of sects, each sect claiming for itself, on some points, superior light. Moreover it is highly probable, if not absolutely certain, that by the influence of controversy, each sect is more or less blinded, in respect to its own errors; and also as to the correctness, or at least the *importance*, of its distinguishing sentiments.

The object of the Christian ministry is summarily this, to proclaim the glad tidings of salvation by Jesus Christ, to beseech men to become reconciled unto God, and to be the disciples of Jesus, in temper and practice, that they may be useful in this world, and happy in the world to come.

Such being the state of things, and such the object of the Christian ministry, it is believed to be very important, that every theological Instructor should possess the following qualifications.

First. He should be a man, who has become deeply sensible of his own liability to err, and of the importance of that humility and candor, which open the mind to receive light and truth, from whatever quarter they may come. If the Instructor be of this character, he will naturally inculcate the same feelings on his pupils,

and do much to preserve them from that self-sufficient, dogmatical spirit, which too often appears in young preachers. This self-acquaintance will excite in the Instructor a charitable spirit towards such as may entertain opinions different from his own; and the same spirit he will endeavor to excite and cherish in the minds of his students. His first care will be, that they should possess correct and friendly feelings. For it is not to be their business to *drive* men to heaven, by force of arms, but to "*beseech*" and *persuade* them to become "reconciled unto God." Scarcely any thing can be more unfortunate for a student in divinity, than to be subjected to the influence of a self-sufficient, dogmatical, and censorious guide.

Second. The theological Instructor should be one, who has such a reverence for the scriptures, that he prefers them to any system, creed, or confession, of man's invention; who studies the scriptures to know what is revealed, that he may be able to correct his own errors, as well as the errors of others; and not one whose whole employment is, to find support for preconceived or popular opinions. Such a man will be more solicitous to teach his pupils *how* to think and judge correctly, than to make them adepts in defending or propogating his own creed. He will not first teach them a human creed, as infallible, and then send them to the Bible, to find arguments to support it; but he will direct them to study the scriptures, and learn from them what they ought to believe, to practice, and to

teach; and he will furnish them with proper directions and helps for ascertaining the meaning of the word of God. He will be gratified to see in his pupils such a veneration for the scriptures, as shall excite them to be *inquisitive* to understand them clearly, and to be very *cautious* in respect to receiving opinions on mere human authority. Nor will he be offended, if his students respectfully call in question the correctness of some of his own opinions. On the contrary, he will candidly hear their objections and arguments, and not put them to silence by the dint of authority or disdain.

Third. The Instructor, who is thoroughly qualified, is one whose preaching and practice are consistent with his professed belief, that undissembled love to God and man is the sum of true religion; and who esteems the doctrines of the gospel as *means* of exciting and promoting *Christian love*. There are a multitude of ministers who profess to believe, that love to God and man comprises all true religion. But is it uncommon to find of those that *say* this, some who implicitly deny it, both in their preaching and practice? Of this number, how often do we find persons, who in their preaching exalt some peculiarity in their own system, as a *test* of a Christian character; and treat a *belief* of it, as of more importance than love to God or man! How often are they found treating, with contemptuous disregard, all the genuine evidences of Christian love, in persons who do not happen to see with them on some particu-

lar point, which is very doubtful, if not unintelligible! Yea, how often do they denounce, as the enemies of Jesus, whole sects of Christians, among whom perhaps there are thousands much better than themselves! A person who is thus at variance with himself, as well as with other Christians, may indeed have some good qualifications as an Instructor, but he needs others, which he has not yet attained.

Both the doctrines of the gospel and our belief of them, stand related to Christian love, as means adapted to an important end. Neither the doctrines of Christ, nor our belief of them, will be of any ultimate advantage to us, unless they have the effect, to excite or promote in us the kind affections, required by the precepts, and exemplified in the life of our Saviour. And whenever the doctrines of the gospel are applied for opposite purposes, they are perverted from their original design.

A man may have a very correct knowledge of the laws of a state, and a correct belief of a hundred important truths relating to the character of the chief magistrate and his administration, and yet be himself a practical despiser of both the one and the other, and still persist in a course of disobedience. It is thus in regard to the laws and the government of God. Another man with half the knowledge, and far less correct opinions, on many points, may be a much more obedient subject, a much better man.

These things should be understood, felt, practised, and incul-

cated by every theological Instructor. He should have the ability and the disposition, to teach his pupils how to apply the truths of the gospel for the purpose of promoting Christian affections. Students have no occasion to be taught to apply those heavenly doctrines, as means of discord among brethren, or mischief in society. Nor have they occasion to be taught, to "*Deal damnation round the land*" on every person whose understanding has not the precise limits of their own.

Fourth. An Instructor of students in divinity should be a practical disciple of the Lord Jesus. In his preaching he should be solemn, affectionate, impressive, and respectful. Not one who thinks to take the hearts of men by violence or storm; but one who possesses, in an eminent degree, the mild, forbearing, faithful, tender spirit of the Saviour; who is constrained by the love of Christ, and by love to the souls of men, to make the most affectionate representations of divine truth, to persuade men to forsake sin, to love God, and to walk in love one towards another. This disposition the Instructor should display in his daily walk, and in all his instructions to his pupils, that they may learn of him, as he has learned of Jesus. What a heavenly influence would students, thus educated, diffuse through the churches of New England! Had these qualifications been duly possessed by Luther and Calvin, in the time of the Reformation, and by all theological, protestant Instructors, since the Reforma-

tion to the present day, how happy at this time might have been the churches in our land! And

how much more worthy of the name of REFORMED CHURCHES!

THE PRETENDED NONIMPORTANCE OF REVELATION ILLUSTRATED.

A HIBERNIAN was once discoursing on the heavenly bodies, and comparing the sun and moon in respect to their importance and utility. "The moon," said he, "is a much better light than the sun; for the moon is still lighting us along in the dark nights, but the sun only goes round in the day time, when there is no need of it." He did not consider that the moon borrowed light from the sun, nor that the sun was the source of day. In a similar manner modern unbelievers in Christian countries, reason in respect to divine revelation. While they are indebted to the sacred oracles for all they know of God more than pagans, they forget the source of their infor-

mation, extol the light of nature, and deride the Bible as unnecessary and useless.

But suppose two of the best informed deists of equal intelligence; let one of them be immediately deprived of every idea which he has in any manner derived from revelation, and the other retain all he now possesses; then compare these two men a second time. What will be the result as to the value of the scriptures? Should the one, who retains his knowledge, have opportunity to converse with his brother, who has been thus deprived. will he still be able to say, "The moon is a much better light than the sun?"

THOUGHTS ON THE MEDIATION OF THE SON OF GOD,
Corresponding with "Butler's Analogy."

THE work of Bishop Butler, which led to the following inquiries, is entitled, "The Analogy of religion, natural and revealed, to the constitution and course of nature." A particular object of this interesting "Analogy" was to show, that the principal doctrines of revealed religion harmonize with what must be acknowledged to exist in the course of nature or providence; and that the principal objections against revealed religion may be urged with equal propriety against unquestionable facts.

The supposition, that God saves sinners through the mediation of his Son, for his sake, or on account of any thing he has done or suffered, is thought by many to be derogatory to the freeness and riches of divine mercy. This is among the objections, which Dr. Butler attempted to obviate. "There is not," says the Doctor, "I think, any thing relating to Christianity, which has been more objected against, than the mediation of Jesus Christ, in some or other of its parts. Yet upon thorough

consideration, there seems nothing less justly liable to objection. The whole analogy of nature removes all imaginable presumption against the general notion of a Mediator between God and man. For we find all living creatures are brought into the world, and their life in infancy is preserved, by the instrumentality of others; and every satisfaction of it, some way or other, is bestowed by the like means."

In this "general notion of a Mediator," nothing more is implied, than that God makes use of some persons as instruments of good to others. But in this sense, no christian will deny the mediation of the Son of God. The term Mediator is most commonly used to denote an agent, who acts between two parties at variance, and employs his agency to effect a reconciliation. That Jesus Christ has, in some sense, acted between God and men for the purpose of reconciliation, will hardly be denied by any professed christian. Still there are some who view it as inconsistent with the freeness of divine mercy to admit, that pardon and salvation are bestowed on the penitent, for Christ's sake, or on account of what he has done or suffered.

That mankind are in a sinful state and deserving of punishment, will be taken for granted, because it is generally admitted. Whether it be consistent with the end of divine government to pardon the sinner, and restore him to favor, is a question which the light of nature does not answer. We are not acquainted with all the reasons for which it

may be suitable that vice and misery should be connected; nor all the ways in which they may be connected under the government of God. Nor have we any certain evidence from the light of nature, that this connexion may be dissolved. There is no absurdity in supposing as real a connexion between present wickedness and future punishment, as there is between a course of intemperance and the infamy and wretchedness which such a course commonly involves. Nor have we any evidence, but from revelation, that repentance will in any way secure from future punishment. Men often suffer in this life the most dreadful consequences from their own vices, even after they have reformed. The diseases, which result from intemperance and debauchery, are not always removed by repentance. Ten thousand instances perhaps might be collected, of men's suffering years of distress, as the consequence of their vices; and that too after they have apparently humbled themselves, and returned to the paths of virtue. From such facts it would appear very doubtful, whether repentance will secure from future misery.

There are indeed many cases, in which people upon repentance are delivered from difficulties and distresses, into which they had been plunged by vice. Such deliverance or relief may be by the blessing of God on their own endeavors, and the endeavors of others, who may interest themselves for their benefit. This might afford encouragement, that in some way the penitent will

escape the punishment due to his sins. But after all the discoveries we could make from the light of nature, we should need a revelation on a point of such importance. It is only by revelation that we have any assurance, that the penitent can experience pardoning mercy. As it would have been folly to pretend assurance on this question without the oracles of God, it behoves us to rely on the same source for information, in respect to the way in which the favor may be conferred. God's thoughts may not be as our thoughts, as to what is needful to the salvation of a sinner. That may be needful in his view, which is not so in ours. It seems to be more suitable that he should dictate to us, than that we should dictate to him.

Let us then listen to what is revealed on the subject of the Mediation of Christ. In this place we may introduce Dr. Butler's statement of the mediatory work of Christ, with some abridgment and variation.

He is "the Light of the world," the revealer of the will of God in the most eminent sense. He is "the Lamb of God, who taketh away the sins of the world;" the "propitiation for our sins." "And whereas it is objected, that all this is merely by way of allusion to the sacrifices of the Mosaic law, the apostle on the contrary affirms, that the law was a shadow of good things to come. What can be more explicit than this passage—It is not possible that the blood of bulls and goats should take away sin. Wherefore, when he cometh into the

world he saith, sacrifice and offerings, that is of bulls and goats, thou wouldst not, but a *body* hast thou prepared me—Lo I come to do thy will, O God—By the which will we are sanctified through the offering of the *body* of Christ once for all."—"Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear a second time, without sin, unto salvation."—He once suffered for sins, the just for the unjust, that he might bring us to God."—"Who his own self bear our sins in his own body on the tree—by whose stripes ye are healed."—"Ye know that ye were not redeemed with corruptible things, as silver and gold—but by the precious blood of Christ, as of a lamb without blemish and without spot."—"For it became him for whom are all things, and by whom are all things, to make the Captain of their salvation perfect through suffering."—"Though he were a Son, yet learned he obedience by the things that he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—"We were reconciled to God by the death of his Son."—"He who spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things."—"Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name."—"Worthy is the Lamb, that was slain to receive

power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—"Unto him that loved us and washed us from our sins in his own blood, be glory and dominion forever and ever, Amen."

Such is the scripture account of the mediation of the Son of God. What is the most natural meaning of these representations? Who will say that they do not import more than this, that Jesus came into the world to give us assurance of a future state, that repentance is available to pardon; and that he died to ratify his testimony, or the gospel covenant? If more be naturally implied, why should not more be understood and believed? Are we able to take so comprehensive a view of the universal and eternal plan of divine government, as to be able to say, that Christ did not literally give his life a ransom for many, and die as a propitiation for our sins?

Our inability to explain *how* his obedience unto death has efficacy in respect to our salvation, is surely not an adequate reason for denying the doctrine. What we know not now, we may know hereafter; and if it were certain that we should never know, this would be no evidence that God does not. In how many instances do we, from observation or experience, learn to use means for the attainment of some object,

while we perceive no connexion between the means and the end; nor the reasons why God should so order things, that such means are necessary? Is it not a fact, that the Jews did consider the sin-offerings appointed by God, as of an expiatory nature? Did *they* believe, or were they ever *taught* to believe, that repentance alone was available to pardon? Why all this solemn parade of sacrifices, if God meant the Jews should understand that repentance alone would secure salvation? If we wish to know in what light we should understand the language of the New Testament, respecting the sacrifice of the Lamb of God, we should consider how it must have been understood by the Jews, from whom it was derived.

It is a fact, that the heathen nations, as well as the Jews, have been, time immemorial, in the practice of offering some kind of sacrifices, on the presumption, that repentance alone would not insure the pardon of sins. Whence did they so universally derive this idea? Was it from the light of nature, or from early traditions? On either supposition, this universal consent must stand as an argument to prove, that it is not repugnant to reason and common sense, to suppose a sacrifice for sin necessary to salvation.

(To be continued.)

SOURCES OF INCORRECT APPREHENSIONS OF THE MORAL CHARACTER OF GOD.

Continued from page 60.

ANOTHER source of misapprehension is to be found in the partial views which we take of God's providences. There are men,

who, from the very regularity with which the universe proceeds, conclude against the government of a supreme Controller. They have seen no miraculous interpositions, they have witnessed no disturbance of the common course of causes and effects; hence they conclude, that the story of miracles is a fabrication, and the proofs of revelation the dream of enthusiasts. They see too in this world, the judgments of God against the wicked unaccountably delayed, and the happiness of the good strangely interrupted. Crimes triumphing in unpunished presumption, and humility and integrity suffering under the persecution of the impious. All things in their estimation fall alike to all, and if they admit the necessity of a prime mover, they admit an agent, who is of little more consequence in the universe, than the spring in the movements of a watch, which serves to keep the parts in motion, and sees not, how irregularly soever the hands may point. They fondly imagine, that what to them appears confusion, would appear so to God, if he observed it; and therefore they would seem to place him out of sight of the scenes and changes of this state of things.

There is another class of men, who judge of the character of God, from particular events, which happen to themselves or others. When their thoughts are full of some darling projects, and their zeal influenced with some darling opinions, they exalt themselves into the ministers of God's special designs; and ev-

ery unexpected occurrence, which favors their plans, they fondly call a *special interposition* of his Providence. They think they see the heavens opened, and the angels of God ascending and descending to minister to their purposes. They make God a party to their passions, and think he is altogether such an one as themselves. They construe their success into a proof of God's approbation; and pronounce those atheists who will not discern the steps of God's providence, in that little footpath, which their vain imaginations have marked for him. In short, they would place the Divinity within the little circle of their own society, where he frowns or smiles according to their wishes. Next to the mischief of gross impiety, is the mischief of favoritism; or rather of superstitious pretensions to the interpretation of God's providence.

There are others, who judge of God from some particular misfortune, which has happened to themselves. Perhaps he has not granted answers to their importunate prayers, and then they think him inexorable; or he has blasted their hopes, and brought them down from the proud eminence of their prosperous circumstances, to dwell in the low, dark, and damp vale of poverty, misery, and distress. Then they venture to arraign his goodness, or imbibe unworthy conceptions of his benevolence. They say, God has no mercy laid up for them, and they fall into the most distressing melancholy, or the most dreadful impiety and un-

concern. There are also men, who from a long course of remarkable successes, or from some extraordinary preservation, seem to think that God has given them a pledge of perpetual security. They believe in what they call their fortune, as if their Maker had left them to some tutelary genius, or given them a commission of good fortune uninterrupted. In the enlarged mind of a christian, all these are unworthy conceptions of the Deity. He dares not judge of the character of God from single events, or from any one confined sphere of his operations. He knows these are *but parts of his ways*; and that a very little portion is heard of him by man, in whose sight a thousand years are but as yesterday when it is past, or as a watch in the night.

A third source of our misapprehensions of God is to be found in our own peculiar temperament. The native cast of every man's mind in some degree tinges all his moral qualities, and the same virtues and vices are not precisely alike in different human beings. Hence, according to our predominant tempers will our ideas of God be modified, and we shall think unworthily of the Deity in the same proportion that we mingle in our conceptions of him the peculiarities of our own affections and imperfections. For even good men will take their notions of the perfection of any moral quality from that form in which it exists, however imperfectly, in their own minds. Thus the Ethiopians, it is said, when they would paint their gods in the highest style of

beauty, coloured them black, simply because it was their own native complexion.

This part of the subject is, I know, difficult and abstruse. It is almost impossible to define those shades of difference, which exist in the minds of different persons, and affect their notions of justice, mercy, goodness, and wisdom. But so far as these varieties exist, are our ideas of God affected; and perhaps we are not sufficiently on our guard, that we do not worship an idol of our imaginations, when we profess to worship the all perfect and unchangeable Jehovah. Thus there are some men, whose temperament is melancholy, and whose religion comes to them enveloped in a mantle of gloom. They think, that God always looks upon the world as they do—on the darkest side; and that he can find nothing on earth to contemplate with complacency. They form to themselves a Being, who looks with abhorrence upon those pleasures, which they see with disgust or pity, and thus with the sincerest intention of knowing Jehovah, place him always in a light, in which they only can contemplate him to advantage. The mild and cheerful natures of others sometimes dispose them to dress up a Divinity of smiles. They rejoice in the happiness of God's creation, but they forget that all happiness is not virtuous, and that God cannot look with complacency on those who love not him. They forget that it is hazardous to attribute to God the weakness of their own feelings.

Those who are of a stern, su-

percilious, and arbitrary temper, are apt to conceive of God, and to represent him, as bearing a strong resemblance to themselves; and in describing his sovereignty, they are prone to forget, that perfect benevolence, guided by wisdom, is the source of all his operations.

There are other men of natural timidity of temper, who cannot consider God as pleased with a rational and manly piety, but who seem rather to deprecate his displeasure by trifling and superstitious performances, such as

could be demanded only by a weak and capricious Deity. Their services seem to be offered by way of atonement. They put up their prayers with punctuality, rather lest God should be offended, than in the spirit of true devotion; and though conscientious in their deportment, they do not seem to have attained to that state of perfect love which casteth out fear. They have not that spirit of adoption, by which we may cry Abba! Father!

(To be continued.)

SKETCH OF THE HISTORY OF THE COUNCIL OF TRENT. SECT. I.

THE present is an eventful age, both in the political and religious world. While the nations of the earth are shaken by the most tremendous convulsions, important events are annually taking place in relation to the church of God. Unexampled efforts have been made, within a few years, for the spread of the everlasting gospel, the knowledge of salvation by Jesus Christ. But unfortunately for the interests of christianity, serious divisions and animosities still exist among its professed friends. While some are engaged in cultivating a spirit of kindness and charity among the various denominations of christians, others are disposed to assume a dictatorial authority in matters of faith, and to indulge a spirit of domination, under the pretext of being exclusively the friends of the Lord Jesus, and the only pious people in the world. We doubt not that some good people real-

ly imagine, that it is doing God service, for the clergy of their own sect to set up their views of the scriptures as a standard, to which others must submit, to enjoy the privileges of christians. Nor shall we deny, that some good people may be in favor of ecclesiastical tribunals, invested with power to decide what articles of faith, of human invention, other people must believe, to be treated as christians, or ministers of the gospel. Some combinations have been formed, and some steps have been taken, with a professed design to draw closer the bonds of union among the friends of real religion, which have excited suspicions of a desire for spiritual dominion. However, we are aware that good men may be so bewildered, as really to think they are doing right, while forming *fetters* for themselves and their posterity, as well as for others.

That our readers may not be

in the dark, as to their own rights as christians, nor as to the danger of submitting to the decisions of any ecclesiastical body, in regard to what they shall believe, we propose to exhibit some sketches of the history of the Council of Trent. No portion of history is perhaps better adapted for our admonition, and none which was written with more fidelity and impartiality, than father Paul's history of that famous Council. The work from which these sketches will be taken is very large, comprizing about 900 pages in folio. It is divided into "Eight Books."

The first book carries us back to the year A. D. 1500, and gives a concise view of the state of things in the papal church at that period, and those occurrences which gave rise to the Council of Trent. The supposed apostacy of Martin Luther of Saxony from the christian faith, together with his success in making proselytes, was the principal occasion of the Council. Luther was a Heremite friar. In the year 1517 his eyes were partly opened, to see the abuses which had been long gaining ground in the church of Rome. Pope Leo the tenth had issued an "indulgence and pardon for sins," which was to be sent throughout christendom, and all who would give a sufficient sum of money, were to be partakers of the pretended benefit. Some who were appointed collectors of this abominable revenue, were men of profligate characters. They spent much of the money which they thus gulled from a deluded people, in taverns, at the gaming ta-

ble, and in other practices, too infamous to be named. While they sold *indulgences* for others to sin, they devoted the money thus acquired in gratifying their own lusts.

By such a course of proceeding on the part of the Pope and his servants, the feelings of Luther were excited, and he began openly to remonstrate. This led to controversy, and by the controversy the eyes of multitudes were opened. Having discovered wrong in one particular, the Reformer was led to farther inquiries; and the more he inquired the more occasion he found for reformation.

The next year Ulricus Zuinglius of Switzerland set his face against the traffic of indulgences, and found many adherents. He not only spake against indulgences, but called in question the infallibility of the Pope. Luther, being informed of what had taken place in Switzerland, as well as in Saxony, became more bold and adventurous. The Pope had yet done little to suppress the heresy of Luther. He had hoped, that by treating it with neglect, it would soon come to an end. But at length he was stirred up by his clergy; and on the 15th of June 1520, he published a terrific bull against Luther, his protectors and his writings.

The Pope, in his bull, first addressed Jesus Christ, then Saint Peter, next Saint Paul, and finally all the Saints in heaven and earth, beseeching them to pray to God, that the church might be purged from so great a contagion. He then enumerated thir-

ty two articles relating to original sin, penance, and remission of sins, the communion, indulgences, excommunication, and the power of the Pope, the authority of councils, good works, free-will, purgatory, &c.—which he declared to be pestiferous, pernicious, offensive to pious ears, contrary to charity and the reverence due to the church of Rome. All these he condemned as heretical, and prohibited them on the pain of excommunication, and infinite punishments. And because these assertions were found in the books of Luther, he condemned the books, commanding under the same penalties, that none should read or keep them; and that all the writings of Luther should be burnt. He allowed Luther and his protectors sixty days to change their opinions, to revoke all their errors, and burn their books; which if they did not, he declared them obstinate heretics. He commanded every one to apprehend them, and bring them personally before him, or at least chase them out of their countries. Finally, the bull was ordered to be published in Rome, Brandenburg, Misna, and Marsperg.

This being done, Luther published a work in reply to the bull, and appealed to a General Council. Probably he had not yet learned that councils were as destitute of authority, and as lit-

tle to be relied on as the Pope. The steps which were taken to suppress his sentiments and ruin his character, occasioned an accession of great numbers to his party.

At the end of the year 1521 Leo died, and Adrian the sixth was chosen his successor. This Pontiff represented the doctrines of Luther as so foolish and unreasonable, that none but fools would believe them. He died Sept. 13, 1524, and Clement the seventh was appointed to succeed him. The Princes of Germany became deeply interested in the contest between the Pope and the Reformer, some on one side, and some on the other.

Various efforts were made for a General Council. Clement however thought councils to be very dangerous, when the Pope's authority was in question. As the opinions of Luther had been condemned by Leo, they could not be examined again by a council, without implying some doubt of the infallibility and authority of the Pope.

In the year 1525 was held the Diet of Spira. The edict of this Diet proved unsatisfactory; it was supposed to imply infringements of christian liberty; and fourteen of the principal cities of Germany united in a *Protest* against it. Hence the name of *Protestants* was given to the followers of Luther.

Illustrations of passages in the New Testament, which refer to sentiments, &c. of the Jews, in the time of our Saviour.

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John i. 19—23. "This is the record of John, when the Jews

sent priests and levites from Jerusalem to ask him, 'who art thou?' And he confessed, and

denied not, but confessed, 'I am not the Christ.' And they asked him, 'what then? Art thou Elias?' And he saith, 'I AM NOT.' 'Art thou that prophet?' And he answered, 'NO.'" &c.

OUR Lord said, that John the Baptist was *Elias who was to come*; (Matth. xi. 14. and xvii. 12.) and he said also, that of those who are born of women, there had not risen a greater prophet than John the Baptist. (Matth. xi. 11. and Luke vii. 28.) Is there then a contradiction between the testimonies of our Lord concerning John, and of John concerning himself? We will examine each of them in their order.

1. To the inquiry, art thou *Elias*, John answered, *I am not*. But, said our Lord to the Jews, if ye will bear to be told of it, this is the *Elijah that was to come*. (Campbell's Trans.)

To understand the object of the question of the priests and levites, art thou *Elias*? we must refer our readers to the Jewish exposition of the prophecy, that the appearance of *Elias* should precede the coming of the Messiah. The prophecy, on which this expectation principally rested, is in Malachi iv. 5, 6. *Behold I send unto you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.* To *Elias* also they refer the expression, ch. iii. 1. *Behold I will send my messenger, and he shall prepare the way before me.* Now

say the Jews, this is no other than the very person of *Elias the prophet*, who lived in the days of Ahab. In the Septuagint translation of the Old Testament, which was in use in the days of our Lord, the original expression, *behold I send unto you Elijah*, is rendered, *behold I send to you ELIAS THE TISHBITE*. Rabbi D' Kimehi has, we think, expressed the prevailing expectation of the nation on this subject, in his commentary on the prophecy of Malachi. "God," he says, "will restore the soul of *Elias*, which formerly ascended to heaven, in a body like that in which he lived before; for his first body returned to the earth, when he ascended to heaven, and mingled with the elements from which it was taken. But when God shall again revive him, he will send him to Israel before the day of judgment, and he will admonish the fathers and the children together, that he may convert them to God; and they who are converted by him, will be delivered from the day of judgment."—Aben Ezra says that, "without controversy, *Elias* was seen in the days of our holy wise men;" and the Talmuds have many accounts of his appearance. "On a certain day," it is said, "he came to Rabbi Judah the holy, in the form of Rabbi Caija Rubba; and having touched his teeth, cured them of their distress. On the next day, Rabbi Caija Rubba came to him, and said, 'how are you, Rabbi, and how are your teeth?' To whom Rabbi Judah replied, 'they became well from the moment when you touched them with

your fingers.'"—We might cite many extravagant and unfounded opinions of the Jews concerning Elias; but we wish only to shew, that they expected the very person of Elijah, and that their language to John amounted to the inquiry, "*art thou that very Elijah, who ascended in a chariot of fire to heaven?*" Is not John vindicated then in his answer? "*I am not.*"

With this reply of John, compare what is said of him in the New Testament.

It may be observed, 1. that the angel who predicted his birth, said also, (Luke i. 17.) "*he shall go before the Lord in the spirit and power of Elias.*" 2. To those very priests and levites who were sent to inquire who he was, "*he said, I am the voice of one crying in the wilderness, make straight the way of the Lord,*" as said the prophet Esaias." (Compare Isai. xl. 3. Matth. iii. 3. Luke iii. 4, 5, 6. and Malachi iii. 1.) 3. Our Lord said of him, "*this is the Elijah that was to come.*" Remark, that in neither of these expressions is it said, that John was the same person as the ancient Elijah; but in that of our Lord it is plainly intimated, that the promised Elijah or Elias, was to be a *distinct person from the ancient prophet*; but in the prediction of the angel it is expressly said, that John was to come *in the spirit and power of Elias*. There is therefore the most perfect harmony between him and our Lord on this subject.

But still the inquiry remains, "*which is the correct interpretation of the ancient prophecy?*" We must answer it, without tak-

ing for granted the authority of the New Testament. This, at least, a Jew would require of us.

In the first place then, it is agreed, that Elias or Elijah was promised; (there is no dispute about the name;) but not, we say, *Elijah the Tishbite*. The words of the prophecy do not absolutely require this restraint of them. It is usual in the scriptures, as well as in other books, to call persons by the same name, who have a very close resemblance of each other. "*The children of Israel shall return,*" says Hosea, (ch. iii. 5.) "*and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.*" "*And I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their shepherd.*" (Ezek. xxxiv. 23.) And again, (ch. xxxvii. 24.) "*David my servant shall be king over them, and they shall all have one shepherd.*" These words cannot refer to the very person of king David, for he had long been dead; and the Jews themselves referred them to the Messiah. Indeed by no name was the Messiah more frequently called than, *the Son of David*; and by this name he is mentioned throughout the Jerusalem and Babylonian Talmuds. We say then that John was the promised Elias, as Messiah was the promised David. There is certainly no force in this exposition; and if the prophecy, in other respects, agrees with it, we think that ingenuous minds will be satisfied of its accomplishment by John.

2. Elijah the prophet was to

** dreaming "nothing forced"*

appear before the great and dreadful day of the Lord. This great and dreadful day of the Lord, it is agreed, refers to the times of the Messiah; and we believe, comprehends the time, in which the great and dreadful judgments were inflicted upon the Jews, of the destruction of their city and temple, and their consequent dispersion. Surely great and dreadful was then the coming of the Lord.

3. It was the office of the promised Elijah, to turn the heart of the fathers to the children, and the heart of the children to their fathers. The Hebrew particle which is here rendered *to*, has several significations; and we have the authority of Kimchi, a Rabbi, that in this passage it should be rendered, *he shall turn the heart of the fathers WITH the children*; that is, he shall turn both old and young, a great number, to God. We need not say that John did this. Great multitudes followed him, and confessed their sins, and were baptized by him, and prepared to receive the Messiah.

4. In the prophecy, a great judgment is threatened upon those, who should disregard the warnings of Elias, and reject the Messiah; *"lest I come, and smite the earth with a curse."* These words were addressed to Jews; and the curse, of course, refers to their own land. The land was to be smitten with a curse, if its inhabitants did not obey the voice of the prophet, calling them to repentance. This interpretation will scarcely be disputed. We may ask then, if the greatest portion of the nation did

not reject the admonition, and if the threatened curse was not inflicted?—The destruction of a particular country, or land, is frequently described as a universal destruction. (See Isai. x. 12, 13, 14. and ii. 19. Joel ii. 10.) Cyrus also, in reference to his empire, says, "the Lord God of heaven hath given me *all the kingdoms of the earth.*" The restricted sense of the word *earth* to Judea, and the region about it, says Taylor in a note on Calmet, I apprehend to be more common in scripture, than is usually supposed; and this application of it has great effect on several passages, where it ought so to be understood.

Let any one then candidly compare the predictions of Malachi, (ch. iii. 1. and iv. 5, 6.) with the prediction of the angel at the birth of John, (Luke i. 16, 17.) and with his office as it is described in the New Testament, and say, if we do violence to the language of Malachi, in referring it to the Baptist?—But we have yet to observe, that some of the Jews themselves reject the idea, of the actual appearance of Elijah the Tishbite. Maimonides says, that "before the coming of Messiah the king, Elijah will come; but in concerns like these, no one knows how it will be, till the thing is accomplished. We have no knowledge on this subject, but what arises from the force of the text; and concerning this, *our wise men are divided.*" If it be so, the force of the objection to John, that he was not the ancient Elijah, is wholly lost; and every fair application of the prophecy to the office of John,

and to the times of the Messiah, may be adduced with power in a controversy with Jews to prove, that the Baptist was, as Jesus said, *the Elijah that was to come.*

But it is still objected, that when the priests and levites asked John, *art thou that prophet?* he answered, *no.* Yet Jesus said, that *there had not been a greater prophet than John.*

It appears from Gorionides, says Grotius, that the Jews expected the return of Jeremiah in the days of the Messiah; and he supposes that they referred to Jeremiah in the inquiry, "*art thou that prophet.*" But the Jews believed that the prophets would be raised from the dead, at the advent of the Messiah.* So they interpreted Isaiah lii. 8. "*Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.*" "All the just," say they, "whom God will raise from the dead in the days of the Messiah, will not again return to the dust."—To this resurrection of the just, they apply the words of Micah, (ch. v. 5.) "*then shall we raise against him, (the Assyrians,) seven shepherds, and eight principal men.*" In the midst of the seven shepherds, they place David; with Adam, Seth, and Methuselah on his right hand, and Abraham, Jacob, and Moses on his left. The eight principal men, they say, are Jesse, Saul, Samuel, Amos, Zephaniah, Zedekiah, or Hezekiah say some, Messiah, and Elias. I know not, says Rabbi Solomon, from whence

they derive this. And I, most learned Rabbi, cannot inform you. The nearer they approached the time of the Messiah, so much more eagerly did they anticipate the resurrection of the prophets; and when any man of remarkable gravity and piety appeared, they began to conceive that he was one of the prophets raised from the dead. Hence their question, *art thou the prophet?* or as perhaps it implies, *art thou one of the prophets raised from the dead?*

It was a tradition of the school of Elias, that the just, whom the Most Holy would raise from the dead, would not return to their dust; as it is said, "*whosoever shall be left in Zion, and shall reside in Jerusalem, shall be registered to life. As the holy God lives forever, so shall they live forever.*" Do you ask, what will they do in those years in which the Most Holy has renewed the world, because it is said, "*God alone will be exalted in that day?*" It is answered, God will give them wings like birds, and they will fly over the face of the waters.

But I will not multiply these idle and unfounded opinions. Our object is accomplished, if we have shewn, that John might with consistency and truth deny, that he was *the prophet*, or *one of the prophets to whom the priests and levites referred*, while at the same time he was not only actually *a prophet*, but greater than any by whom, under the former dispensations, God hath addressed his people.

[Bp. Kidder's Demonstration

* In a future number, we shall attend with more minuteness to this subject.

of the Messiah, Part 2. pp. 169—187. Lightfoot's *Hor. Heb.* pp. 248, 339, 340, 363, 601, 724. Grotius on *Matth. xvi. 14.* and

John i. 21. Campbell's note on *John i. 21.* And Calmet on the word *earth.*

THE LIFE AND DEATH OF JOHN LANGHORNE.

To the Editors of the *Christian Observer.*

THE subject of my present communication is John Langhorne, a young man of 31 years of age; who, for forgery committed in the army accounts, was sentenced to death, and executed on the 25th of February, 1813.

He was born of respectable parents, in a remote county in the north: his education was decent; and at about the age of 17, he was sent out to the West Indies. Here, after some stay, he caught the yellow fever; and while under its debilitating effects, uncertain what the event might be, his conscience told him he was unfit to appear before a holy God. It pleased God, however, to restore him at this time, and he returned to England, for the purpose of establishing his health.

Shortly after, he sailed again for the West Indies; and acquitted himself so much to the satisfaction of his employers, by his industry and vigilance, that he obtained the management of two or three estates, and was evidently rising in the world beyond his expectations. But he entered into money transactions improvidently, and on his return to England, found he had such pecuniary claims to satisfy, as deprived him nearly of his all.

His habits of life thus far, had by no means fitted him for a qui-

et acquiescence in this reverse of condition. He assumed an appearance which he could ill support; and after being guilty of one act of gross cruelty and deception, which, from delicacy to the survivors, it is not expedient to particularize; his extravagance brought him to poverty, and he enlisted in the army.

Being a young man of prepossessing manners, and of talents superior to his situation, he was raised from the condition of a private, and placed in a confidential situation, as clerk in the military depot at Maidstone. This situation, with prudence, would have afforded him an ample competence; but at the same time it gave him too great facility of supplying himself fraudulently with money, with little risk of immediate detection.

He became a gamester, a cock-fighter, and also a sportsman; keeping many dogs, for which he paid extravagant sums; one of his dogs costing him 20*l.* He also freely indulged in the gratification of his lusts, whatever misery he might occasion, either at home or abroad. He became at the same time, hasty, impetuous, impatient of contradiction. When such were his habits, can it be wondered that his purse should soon be exhausted? In order to recruit it, he drew vari-

ous sums to a very large amount, during the last three years of his life, which he continued to pass through the books, relying for impunity on the usually distant investigation to which the army accounts were then submitted.

"O! what did I endure," said he, "before and after the first fraud was committed. I took the book into my hand—I threw it away again, and for the first day prevailed: on the second day my pecuniary distresses became more pressing, and I at once performed the desperate act; and now what would I not have given that it was undone. I went on, however, in extravagance, still defrauding the public to supply it; but yet my desire and hope was to replace the sums I had taken. For this purpose I speculated largely in the lottery, and bought ticket after ticket: but God disappointed me in all my struggles to disengage myself, and for the merciful purpose of bringing me to the condition in which you now find me."

During the whole of this season—his conscience gave him no rest. If he saw a Bible in his wife's hand, he would become enraged, and insist on her not reading *that book*. He blamed her for going to church. He would rise suddenly out of bed, and walk up and down his chamber, striking his forehead, and crying out what a wretch he was! "I once dreamed," said he, "that I was in company with my father and mother; and that suddenly the officers came in, and took me, before their face. I awoke in horror. I often thought of dispatching myself, but God

graciously prevented me. I began to feel that God would bring all home at last."

At length the hour of detection arrived; but it arrived sooner in the anticipation of his own conscience, than it did in reality. This gave him the opportunity to escape; but, as he often said, "in the strange infatuation which seized me at this time, I see the hand of God most evidently. He never intended that I should escape."—He, however, made the attempt: he ordered a chaise, took with him his wife, utterly amazed at his conduct which he refused to explain, his favorite dog, his gun, and portmanteau. As he passed the barracks at Maidstone, his face was pale with anguish, and his whole deportment on his journey bespoke a heart deeply agitated; sometimes feeding on its own cares, in the most determined silence; at others, bursting forth in all the extravagance of the most impassioned sorrow. Arrived at London, he went to one of the most public inns, from which he could be the most easily traced, and took the mail for Lancaster; still accompanied by his dog, and gun, and portmanteau, with his name engraved on it at full length, by which he gave the most plain traces, both of his person and route.

On his arrival at Lancaster, he intended to have gone aboard a vessel, which was to sail the next morning for the West Indies; but as he was passing through the streets he saw the mail on the point of setting off for town. An unaccountable desire seized him at that moment,

to retrace his way to London. He obeyed the impulse, and still with the same fatal accompaniments took his place for London. He stopped at Derby in his way; and as he was about to fulfil an engagement to dine with a gentleman there, he was traced by his favorite dog, and taken into custody.

He had now no hope of escape: he knew he was guilty, and that his guilt would be easily proved. It was no small blessing to him, that he arrived at this state of mind at so early a stage of his confinement, as it is the hope of life under capital convictions, which prevents the mind from giving its attention to the concerns of the soul. As he anticipated, such was the event. He was tried, convicted, and condemned; and there seemed to be no doubt that the sentence would be executed.

He was now removed from the state side of the prison to the pressyard, the place of the condemned: and it was here, in his solitary cell, on the first night after his confinement, that all the awful reality of his situation burst upon him. "I was shut out from the world," he said; "and I threw myself on my knees before God, who alone could help me. I asked him to pity me, and save my soul!"

About this time a young man, then at college at Cambridge, who had been his school-fellow in his boyish days at their native place, heard of his distressing situation, and felt for the interests of his soul. He wrote to him, affectionately entreating him to consider his eternal wel-

fare, and pointing out to him the great fundamental doctrines of the gospel. He returned answers to these letters, but they were of an unsatisfactory nature: his ideas were evidently confused. By desire of this friend, he was visited by another gentleman, who had been the instrument, in the hands of a gracious God, in turning another poor criminal from the error of his way. Nor were his pious efforts unblest here, in the two or three visits he paid him before his return to Cambridge. Langhorne was also occasionally visited by a clergyman; and representations of scriptural truth, which by these exertions of his kind friend had reached him from so many channels, appeared to have produced a deep impression on his mind.

More than a week after his condemnation, I was requested, the Ordinary being indisposed, to preach what is called the "condemned sermon," to four poor men, who were to suffer the sentence of the law on the following Monday morning. I complied with the request. The persons for whom the sermon was intended, although entreated to attend, persisted in begging leave to decline it. Langhorne was present, and was observed to pay particular attention. He told me afterwards, that he wished much to have requested me to attend him; for that the doctrines just suited his case.

About a fortnight after this, his kind friend at Cambridge, although I was wholly unknown to him but by name, wrote to me, requesting me to visit Langhorne.

On Sunday the twenty first of February, I saw him for the first time in private. The report had been made at the levee on Saturday; and of seventeen capitally convicted, he alone was left for execution. This was no more than he expected. He received

me most kindly, but under very evident depression of spirits. My first interview was necessarily short and interrupted; but I was much impressed with his ardent desire to have done with the world, and to attend to the things which concerned his soul.

(To be continued.)

SERIOUS PREACHING.

Continued from page 25.

IN our former remarks on this subject, we have seen that the object of serious preaching is, to impress the practical truths of religion on the heart and conscience, and thus to reduce the life to the obedience of God. How is this object to be accomplished? We have said, that it is of the first and highest importance, that the minister should bring to the composition of his sermons a deep interest in religion, and in the particular truths which he proposes to inculcate. We now proceed to point out the mode of preaching, which is required to reach the consciences and hearts of men.

The first remark is, that the preacher should labor to unfold to his hearers, with *plainness* and *directness*, their *whole duty*. He should keep back nothing through fear or flattery. He should place before them, in language which all can understand, and with an explicitness which none can evade, the obedience which God demands, in its length and breadth, in all its branches, and all its proportions. He should exhibit piety, not on-

ly as an outward service, but as an inward principle, a state and temper of the soul, a settled reverence and love of God, inciting us habitually to refer our actions to his will, and our condition to his providence, and to obey his commands, however attended with difficulty or danger. He should enjoin the charity which Jesus enjoined and exemplified; not an occasional glow of compassion, or a thoughtless good humor, but a diffusive and active good will, a strong and tender interest in our fellow-beings, expressed in a readiness to toil and suffer for their welfare, in promptness to aid, comfort, and relieve, in mildness of temper, candor of judgment, forbearance under injury, forgiveness of enemies, and a solicitude for the improvement and salvation of mankind. He should enjoin a self-command, which not only represses gross excess, but lays a restraining hand on the thoughts and imagination; purifies the motives of action, guards the lips, and shuns every indulgence which is found to impair the vigor of the mind, the sensibility

of the heart, or the usefulness of the life.—There is a melancholy propensity in many to narrow the broad commandments of God, to substitute the form for the spirit of piety, and a compliance with easy services, for the neglect of severer duties. In the hurry and pleasures of life, they easily forget those commands of God, which human opinion does not enforce. Their consciences lose that quick discernment of good and evil, on which the purity of the character depends. The higher and more refined affections and services of piety seem to them impracticable. They become gross in their conceptions of duty, and are satisfied with the lowest degrees of improvement. It is an important design of the ministry to resist this tendency to corrupt sentiment in the community. Ministers are called to maintain by habitual reflection a strong sense of all human duties; and it is an important part of their office to recal their fellow-beings to forgotten or neglected excellence, and to diffuse through society just and exalted conceptions of that virtue which God enjoins. The serious preacher will spare no pains to fasten on every conscience a sense of its obligations. He will hold no truce with corruption, however fashionable; will never pass lightly over an unpopular duty; will never flatter men's sloth or vanity; and never, by faint and partial delineations of the christian character, encourage the self-complacency of those who neglect any of Christ's commands. The serious preacher takes his stand-

ard not from human practice, but from the life and lips of Jesus. He is conscious that he is strongly tempted to bring down the precepts and truths of christianity to the feelings and habits of his hearers; and he fortifies himself against this danger, by reflecting on the guilt and wretchedness and pernicious influence of that minister who thus betrays his trust, and helps to pervert the souls which it is his office to enlighten and save.

Whatever be the cost, a minister should labor to declare to men their whole duty. And this he should do not only with *plainness*, so that it may be easily understood, but with *directness* and *particularity*, so that the hearer may be almost compelled to apply it to himself. He should labor that his hearers may feel that they themselves have a concern in what they hear, and that their own duties and obligations are the subjects of discourse. I consider it peculiarly important to insist on this *directness* in preaching, because the want of it is perhaps the principal defect in the sermons of the present day. Ministers need to feel that a sermon, however sensible and judicious, will do little good unless the hearers apply it to themselves. To promote *self-application* should therefore be a leading end in every composition for the pulpit. The unhappiness is, that many discourses which we hear, are general dissertations, not direct addresses. Ministers write as if their sermons were designed for the world at large, and not for their particular congregations. Their hearers are

told what *men in general* should do, and what men in general should become. They hear little but what belongs to the whole world as well as to themselves. This is one great reason of the inattention which is so often observed in our churches. The sermon perhaps is rich in thought, but it falls on the ear an unheeded sound, in consequence of the general, abstract form, in which it is expressed. It does not come home to the hearer. The preacher reads with coldness a cold discussion about human nature and human duty, a discussion which would suit every region and every age, and which bears all the marks of an essay to be read in the closet, instead of a discourse to be pronounced to a promiscuous audience. Can you wonder that the people listen to it with as much unconcern, as to a book written by an author of whom they never heard, and who never heard of them? To interest a people, a minister must come near to them, must speak not read to them, or must read as if he were speaking to them, and must show by the directness and particularity of his sermon, that they were present to his mind when it was written.

We may learn the great importance of this directness of address, if we consider that it is this which gives to extemporaneous preaching its principal interest. This preaching, as we know, is generally very defective, and yet it sometimes seizes with great power on the minds of hearers. The reason is, that he who extemporizes, speaks to

his hearers, and not *about* them. He feels himself surrounded by his fellow-beings, and the sight of them gives a particularity and animation to his remarks. He is not lost in barren generalities. He does not discuss subjects with a formal stiffness. His preaching has the direct and natural air of conversation, and every one knows how suited this is to arrest attention. I am very far from recommending the substitution of extemporaneous for written sermons. To extemporize requires a command of thought, a comprehensiveness and fertility of mind, a union of regularity and rapidity in the movements of the intellect, which are granted but to few. The experiment, as far as it has been made in this country, has been almost uniformly unsuccessful. But the powerful impression, occasionally produced by this style, may afford useful hints to those who adhere to the safer and more modest method of written sermons.

Two causes may be assigned for the very frequent want of directness in preaching. One is to be found in the habit of writing sermons in a retired and silent study, at a distance from fellow-beings, with no outward aid or excitement of the feelings. Another cause is, the difficulty with which many write. To many, the toil of composition is very severe. Now where the intellect is severely tasked, the affections are almost necessarily chilled; instead of the ardor, freedom, and familiarity of direct address, you observe an air of constraint, a cold and formal

style, very unfavorable to the impression of religious truth. To prevent this last difficulty, young men, when preparing for the ministry, should spare no pains to acquire facility in writing, a habit of incalculable importance, and to be formed like other habits, by frequent and persevering practice. To counteract the first cause, the minister in composing should endeavour, by the help of imagination, to bring his hearers before him, or to place himself in the midst of them. He should people, if I may so speak, his solitary study with those whom he is to address, and should strive to acquire the animation which is communicated by the presence of fellow-beings. With a heart softened by a consideration of the state and wants of his hearers, he should write as if he were speaking to them; and should distinctly propose this as his end, to rouse them to self-application, to make them feel, that they are each concerned, and deeply concerned in the truths which they hear.

I have thus endeavoured to illustrate the importance of preaching to men their whole duty with plainness and directness. Per-

haps I ought to add a word for the purpose of securing these remarks from abuse. Let me then observe in conclusion, that a preacher should take heed, lest, in his zeal to declare to men their whole extent of obligation, he give exaggerated and discouraging views of duty, such as surpass the faculties of our nature, and are inconsistent with the ordinary labors of life. Let him not describe religion as a constant fervor, which the mind cannot sustain, or an abstraction from the world, which renders a man useless and desponding. Whilst he enjoins the supreme love of God, let him teach, that this love discovers itself in a cheerful performance of the common duties, in a grateful participation of the common blessings, and in a calm endurance of the common evils of life, and especially in a warm, expansive, and active charity. Whilst he is solicitous to urge on men the whole service which God requires, let him be equally solicitous to show them, that this service is reasonable, practicable, delightful, giving present peace, whilst it leads to everlasting felicity.

(To be continued.)

POETRY.

The family of Christ in heaven and earth.

"ONE family, we dwell in him;
One church above, beneath,
Though now divided by the stream,
The narrow stream of death.

"One army of the living God,
To his command we bow;

Part of the host have crossed the
flood,
And part are crossing now.

"Ten thousand to their endless home
This awful moment fly;
And we are to the margin come,

And soon expect to die.
 "Dear Jesus, be our constant guide;
 Then when the word is given,

Bid death's cold stream and flood di-
 vide,
 And land us safe in heaven."

Kelley.

THE EFFECTS OF INTEMPERANCE.

For the Christian Disciple.

BEHOLD the man! he once was fam-
 ed,
 For talents, learning, virtue, grace,
 His wife, his children, and his friends
 Were happy in his kind embrace.

But Oh! the change one vice has
 made!

Debased, despised, bewailed, undone,
 His house no more the abode of peace,
 His frightful race is almost run!

His wife with broken heart decays,
 With grief his children hear his name,
 His virtuous friends forsake his house,
 And tiplers flock to drink and game.

The creditors begin to call

For debts contracted long ago;
 Next comes the sheriff, seizes all,
 And fills the family with woe.

To drown his cares, he drinks the
 more,

And hurries on with staggering pace;
 He sinks in death, and leaves the
 world

O'erwhelmed in guilt, despair, dis-
 grace!

Here let us pause, and warning take,
 Draw back, and shun the enchanted
 ground,

Lest snares of vice enchain our minds,
 Till no deliverance can be found.

A. K.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

WE have recently been favored with the Ninth Report of this important society. The Report with its appendages fills upwards of 330 pages. About 230 are filled with the list of names of the subscribers and contributors. This list contains not far from 36,000 names. About 4,000 of which are contributors directly to the Original or Parent Society, and about 32,000 contribute through the medium of the Auxiliary Societies. What an army have we here enrolled and marshalled for the propagation of the scriptures through the world! Never were men united in a better cause, and we may add, never was an army more successful in its enterprizes. Like the little leaven hid in three measures of meal, this institution bids fair to leaven the whole lump, and to fill the world with its benefits and blessings. Like the sun, its light and heat are diffused in every direction; it extends its benefits to the

evil and the good, to friends and to enemies.

By the regulations of the Society, each subscriber of one guinea annually, is a member; each subscriber of ten guineas at one time is a member for life; each subscriber of five guineas annually is a governor. A governor is entitled to attend and vote in all the meetings of the committee. An executor paying a bequest of £50 sterling is a member for life. An executor paying a bequest of £100 is a governor for life. Twelve persons have become members for life, by paying bequests of fifty pounds, and under one hundred pounds. Sixteen persons have become governors for life, by paying bequests of one hundred pounds and upwards.

In the course of the last year, preceding the annual meeting, no less than seventy five Auxiliary Societies were formed in Great Britain and Ire-

land. The amount of the contributions from each of these new societies is stated. More than two thirds of them contributed each £100 sterling or upwards. Twelve contributed from £500 to £900 each.—Three contributed £1,000 each; four £1,200 each, and one £2,832 19 2.

The Society had received in the course of one year from the Auxiliary Societies £55,099 3 10

The whole amount of what they received in the course of the year was

91,281 17 7

Total net payments the same year for promoting the objects of the Society 69,496 13 8

For Bibles and Testaments in 17 languages 48,898 18 10

For aiding Bible Societies on the continent and in America 1,550 0 0

By the influence of the British and Foreign Bible Society similar institutions have been formed, not only in this country, but also in Russia, Sweden, Germany, and Prussia.

The number of Bibles and Testaments issued by the Society from the 21st of February to the 31st of December 1812, is as follows,

81,319 Bibles,

121,261 Testaments,

making the total quantity since the commencement of the institution to that period 221,734 Bibles,

412,785 Testaments.

The Committee state the heads under which the Parent Society have distributed the scriptures in various languages—

In Europe.

To British prisoners in France.

To French, American, and other prisoners in Great Britain, and returning in Cartels.

To foreign troops at various stations.

To the poor of several parishes in Scotland.

To the poor in Ireland.

To the poor Roman Catholics in Cumberland.

To the Hibernian Society.

To the Society in Edinburgh for promoting Gaelic schools in the Highlands.

To troops in Portugal.

To Derry Bible Society.

To New Ross Bible Society.

To individuals in Ireland.

To Malta, Gibraltar, and Madeira.

To poor Danes.

To Heligoland.

To several regiments of Irish militia.

To various individuals for charitable institutions, and for prisons, hospitals, work houses, and guard houses.

In America.

To Montreal, Quebec, and Halifax.

To Jamaica, Demarara, and St. Kitts.

To settlers in the Bay of Honduras.

To Greenland.

In Africa.

Cape of Good Hope, and Rio Pongas.

In Asia.

Isle of France.

To Calcutta.

To Ceylon.

To Port Jackson, in New South Wales.

The Committee express their regret that notwithstanding their utmost exertions, and the numerous presses employed by the Society, at the two Universities, and by the King's printer, they have not been able to procure a sufficient number of copies of the Holy Scriptures to supply the very extensive demands for them by individuals and Auxiliary Societies.

One paragraph from the Report will be quoted without abridgment; which we hope will comfort the heart of every christian who reads it. "Amidst the various pleasing aspects under which the British and Foreign Bible Society may be viewed, there is none more gratifying to the feelings, than the contemplation of it, as a point of union among christians in all parts of the world; a union of spirit and co-operation for promoting the glory of God, and the dearest interests of his creatures; a union of feelings and affections, inspired and fostered by the Holy Book which it circulates; a union which national hostility has not been permitted to extinguish, and which

cannot be better described than in the emphatical words of the venerable Bishop of Zealand:—"A fraternal union, founded on the bond of our holy religion." Your Committee most cordially unite in the pious wish of the venerable pastor of the Zurich Church, "God grant that this *new union* among so many lovers of christian truth, may daily take deeper root, in order that it may minister largely to the growth of that holy and venerable church which our most gracious Saviour has reserved to be built up for himself in these last days, thereby fulfilling his own declaration, There shall be one fold and one shepherd."

In the Appendix to the Report there are a number of very interesting letters, which give a pleasing view of the efforts of the Society, and the effects produced. Some extracts will be given.

From the Cookstown Bible Society, to the British and Foreign Bible Society

"To you, brethren, fellow professors of faith in the Bible, our existence as a Society is owing. A single copy of the summary account of your institution and proceedings for 1811, reached this place in the month of Dec. last. This was the first official document from a Bible Society known in Cookstown. Need we inform you that it was read with interest? Seldom has a publication been examined with more avidity. The consequence was, the establishment of an Auxiliary Society among us, in the succeeding month. In this measure we have met with encouragement far beyond our expectation."

From the Rev. Mr. —

Koningsburg, April 1, 1812.

"The second donation of £200 for the printing of the Lithuanian Bible is safely arrived. May your excellent Bible Society be pleased to accept the sincerest thanks from our small and feeble one."

From five Hungarian Professors at Presburg, Jan. 18, 1812.

"—We are penetrated with sensations of respect and gratitude which we never shall cease to testify, for the readiness of your illustrious Bible Society, to aid our exertions with the lib-

eral donation of £500 for the purpose of enabling us to print the sacred scriptures in the Hungarian and Sclavonic languages."

Letter of the Emperor of Russia, to the Governor General of Finland.

Wilna, May 13, 1812.

"Being persuaded that religion is the most powerful instrument of raising the morals of a people, and that when maintained in purity it is the strongest band of support to the state; and having taken into consideration the necessity of increasing the means of enabling our faithful Finnish subjects to gain a right knowledge of the Supreme Being, and of the excellency of their religion, we have, accordingly, in agreement with what a number of respectable Finnish Citizens of all classes have proposed, been graciously pleased to approve of the printing of the Finnish Bible with standing types, as tending, in a high degree, to promote this end. As the expense of such an undertaking must necessarily exceed what could be collected among the inhabitants themselves, we have therefore, in compliance with your humble request, been graciously pleased to grant that part of the corn tithes, which was originally appropriated to printing the Holy Scriptures, but which in latter times has been used for state purposes, to be applied for five years, beginning with the year 1812, in aid of printing the above-mentioned edition of the Finnish Bible; and will beg you to communicate this resolution, in the usual manner, to the parties concerned."

(Signed) ALEXANDER.

Londonderry, August 15, 1812.

"I received the precious Treasure of Divine Truth, which the British and Foreign Bible Society were pleased to send me; 1525 Bibles and Testaments, at one half prime cost, quartos excepted. The large Bibles were all sold the first day. The octavos were all sold the second day, with a considerable number of small Bibles and Testaments. The times are trying to the poor, yet many who came to Derry Market to buy food for their children, came to my house, and said in my hearing, 'we will buy a little less

meal, and take home the Word of God with us; as we may never get Testaments for seven pence each again.' Several of the common beggars bought Testaments with the half pence they begged in the streets. Robert Jack, a blind man, with a wife and five children, bought two at seven pence each. I asked him how he could spare one shilling two pence in such trying times; he said, 'I would feel less, knowing my child to be hungry, than to have it living without the Word of God; and the first money I beg, I will have one of them large ones, for my wife to read for us on the Sundays, and another small one for poor little Tom; and then, thank God, (said he) every child that can read will have a Testament.' I was touched to tears myself, and gave the old woman a large Testament, and a small one for Tom. 'Sir, (said he) I have four pence yet, and you shall have it; but, I said, 'buy bread for the little ones with that.' As they were going out of the door, I heard the old woman say, 'dear Robert, will it not be very pleasant on the Sabbath days, that I can read this fine large print for you?'

"I can assure you, Sir, in the week past, I saw the grateful tear fall from the eyes of many, and heard their earnest prayers in behalf of the Institution that enabled them to obtain the Word of Life on such easy terms.

"The whole 1525 will only last about eleven or twelve days. About 200 have been sold to Roman Catholics; and the greater part of the rest have gone to persons whose clothing and countenances evidently spoke the dearth of the season. Do not leave me to the chiding of the people, without a fresh supply. One thousand five hundred and twenty five more would not last me a month. Such Testaments as you order for me at one shilling, are sold here at six shillings. O may God bless his own Word every where, and abundantly reward the work of faith, and labor of love, of the British and Foreign Bible Society!"

Extract of a letter from —, Deacon, at Scandinari, in the Levant.

[It may add to the pleasure of the

reader, to be informed that the writer of this letter was a Roman Catholic.]

"I was utterly astonished on receiving your last most agreeable letter of the first of Oct. 1812, with four dozen copies of the Holy New Testament, in ancient and modern Greek. What has surprised me still more, is that which I read in the English Report of the Bible Society established in London, which you have forwarded to me, together with the other papers respecting the English Institutions.

"It was always a most desirable thing to have in abundance, at least a part of the Sacred Scriptures, in the vulgar idiom, since the learned (viz. ancient Greek) is every where so neglected, as to be understood only by a very few. Now we are anxious to know the origin of this fact, because it is in itself so interesting, that we wish to have further information about it; that is to say, how it came into the minds of those great gentlemen in England, to print in the vulgar idiom the Testament of our Lord. For my own part, to tell you how I feel, after reading what you have written, as having been communicated to you by your friend, Dr. Naudi, after examining so generous a plan for the dispersion of the eternal will of God, and repeatedly reading these excellent Testaments, I find myself impelled to believe, that the Lord, for the sake of his only and beloved Son, is determined to reform these our parts, and to communicate the brightness of his light, through your Testaments, into the Levant, where, as you know, there is nothing to be found but darkness, and wretchedness, and perdition. The reading of the New Testament comes opportunely and efficaciously, to repair such serious evils.

"I remember a friend of mine, who was for some time in England, upon his return to Rome assuring us, that things in respect to religion were in a much better state there, than in our superb Italy. This I now see confirmed by fact: for if in England Societies are formed to assist christians abroad, by furnishing them with Bibles, and sending out Missionaries to them, as you write, they themselves must be in

a very advantageous condition. It is certain, my dear friend, that so far as we are concerned, these English gentlemen cannot do a greater act of piety, nor a more considerable charity, than this; viz. to procure these most necessary and most holy books. I pray you, on my account, and on the part of my friends here, not to omit to obtain as great a quantity of these books, so well rendered into modern Greek, as you can, and on any terms. Do not fear about the money, for we will reimburse you, as you may think proper; while, in the mean time, we all thank you again and again, for those four dozen Testaments which you have so generously furnished us with gratis."

From a correspondent at Petersburg.

Oct. 9, 1812.

"The original copy of St. Matthew, in the Calmuc language, is in Moscow, and the corrected copy ready for printing is in Sarepta. Measures will be taken to have one of these sent here to be printed as soon as possible. You are preparing the New Testament for a very numerous people. The Calmucs in the Steppe, instead of being

20,000 souls, are more than twenty thousand tents, and above 60,000 souls: about 10,000 souls more have embraced christianity. In the year 1771, about 65,000 families left Russia, and are now under the protection of China, who all of course speak the same language, and in every thing are the same with the Calmucs of Russia. But the Calmucs are only one of the three divisions into which the Mongols are divided. The *Mongols Proper* are still very numerous: their religion and written language is exactly the same as their brethren the Calmucs, and perhaps they are as numerous; but only 7,000 families are subject to Russia. The third division, the Burgats, is nearly as numerous as the Calmucs: in religion, and other things, they differ; but their written language is nearly the same, their alphabet quite so. This information, which is quite new to me, and which can be depended on, renders the Calmuc translation, in my view, a most interesting undertaking; as, next to the Turkish, it is in the language most extensively spoken in Western and Eastern Tartary."

Obituary.

DIED at Wenham Rev. RUFUS ANDERSON, Feb. 11, 1814.

At Weston, Feb. 15, Rev. SAMUEL

KENDAL, D.D. aged 62.

May surviving ministers work while the day lasts, and prepare to follow.

Ordinations.

FEBRUARY 9, 1814, Rev. Edward Everett, as Pastor of the church in Brattle street, Boston. Introductory prayer by Rev. Dr. Lathrop; Sermon by Rev. Pres. Kirkland; ordaining prayer by Rev. Dr. Osgood, of Medford; Charge by Rev. Dr. Porter, of Roxbury; Right Hand by Rev. Mr. Thacher, of Boston; concluding prayer by Rev. Dr. Harris, of Dorchester.

February 16, 1814, Rev. Martin Moore, as Pastor of the church in Natick. Introductory prayer by Rev. Mr. Kellogg, of Framingham; Sermon by Rev. Mr. Fiske, of Wrentham; ordaining prayer by Rev. Mr. Holcomb, of Sterling; Charge by Rev. Dr. Prentiss, of Medfield; Right Hand by Rev. Mr. Noyes, of Needham; concluding prayer by Rev. Mr. Palmer, of Needham.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.
Mr. William Popkin, Malden,
Mr. Samuel Sewall, Cambridge.
Mr. John White, do.
Mr. Joseph Field, Boston.

Mr. Timothy Hilliard, Cambridge.
Mr. Lemuel Capen, do.
Mr. John E. Abbot, Boston.
Mr. Joseph Haven, Cambridge.
Mr. David Damon, do.
Mr. Hiram Weston, Duxbury.